



# Youth

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Ukrainian Catholic Youth Organization



IMMACULATE MARY

Youth . . . The Golden Age of Opportunity

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# Youth

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH



YOUTH

Page 1.

To our former Editor, Tony Caruk, I would like to extend in behalf of the readers of the Youth the many heart felt thanks for the energy, time and devotion you have given to this magazine. I am sure I could say in behalf of us all that you did a fine job, indeed, many times probably discouraged but still carrying on. We certainly do appreciate your efforts which you have contributed to the magazine and may God shower you with His blessings in return.

To the readers I would like to ask you for your co-operation and interest in our magazine.

I shall try to serve you to the best of my ability and I sincerely hope we shall continue to strive to attain our ideals in this magazine.

Mary Pidoborozny



# Chief Ceremonies of the Mass

BY REV. FATHER GRESCHUK

In the following issues we shall explain the mass which we hope will enable the youth to understand it much more.

The liturgical ceremonies of the Mass are liturgical actions which augment the majesty of the Mass and help us to recall the principal facts of Our Lord's life.

The most important facts of Our Lord's life are: His Birth, in Bethlehem, the three years of His public apostolic life, His passion, resurrection and ascension into heaven.

All these facts of Our Lord's life are recalled in the Mass by liturgical ceremonies or rituals.

## I. Proskomydia (preparation):

I. Proskomydia (preparation): symbolizes the Birth of Christ. After the priest puts on the liturgical vestments, he proceeds to a small preparation table in the sanctuary. Here the preparation for the Eucharistic Sacrifice takes place. The priest prepares the chalice by pouring wine into it and then adds a

few drops of water. The water is added to the wine to symbolize the piercing of the side of Christ by one of the soldiers: "One of the soldiers pierced His side with a lance and at once there flowed out blood and water; and he who saw bore witness and witness is true". (St. John 19, 34, 35.)

You may inquire at this moment, why is the death of the Savior commemorated in the prayers of the preparation if the Preparation symbolizes the birth of Christ? The reason is this: the death of the Savior is commemorated in the Preparation because from the moment of His incarnation Christ was destined to die for our salvation.

The bread used is made of pure wheaten flour, natural water and yeast. Therefore, it is leaven bread that is used in the Byzantine Rite, whereas, in the Latin Rite, unleaven bread is used. The hosts are square not round as in the Latin Rite. The hosts are placed on the paten. The large host represents Our Lord, and the smaller hosts, used for the Communion of the people, are in honor of the Blessed Virgin Mary, the Saints

and in commemoration of the faithful, living and dead. The star is opened and placed over the hosts on the paten. The star symbolizes the star of Bethlehem. The paten veil is then placed over the star. The chalice is covered with a purificator and pall, and then the chalice veil is placed over both the paten and the chalice. At a High Mass incense is used at this Preparation. The incense symbolizes the frankincense brought by the Magi to the Infant Christ.

In the prayers recited by the priest at the preparation, the priest renews the intention for which the Mass is being said, commemorates the ecclesiastical and civil authorities, and the living and the dead. All the prayers of the Preparation symbolizes the Nativity and the hidden life of our Lord. The priest prays that the prepared gifts be acceptable to God through the mediation of the Blessed Virgin Mary and Saints.

2. Having completed the Preparation, the priest proceeds to the main altar and invokes the Holy Spirit for assistance in offering the Sacrifice of the Mass. Then he begins the Mass. Of the Catechumens by making the sign of the cross with the Gospel Book and saying the words:

"Blessed be the kingdom of the Father and of the Son and of the Holy Ghost." This ceremony at the beginning of the Mass is to recall to our minds that the Mass is a renewal of the passion and death of Our Lord Jesus Christ. Then he begins the Ektenia of Peace. Ektenia means a hearty, sincere prayer, similar in form to a litany.

After that Ektenia comes the first Antiphon. An Antiphon is a song composed of Psalms and interposed with special invocations of the Blessed Virgin Mary, Christ and the Saints. There are Antiphons for Sundays, week-days and special feasts. In the Mass there are three Antiphons. They are separated from each other by little Ektenias.

3. During the third Antiphon is the Little Entrance: the priest, preceded with two altar boys with candles, goes with the Gospel Book in his hands around the altar, makes the sign of the cross towards the altar and says silently: "Blessed is the Entrance of Thy Saints, always, now and forever, world without end." The priest kisses the Gospel Book, elevates it and says aloud: "Blessed is the Entrance aloud: "Wisdom, stand upright." This represents Christ shown to the people on the shores of the Jordan

by St. John the Baptist and this marks the beginning of the public life of Our Lord.

After the Little Entrance the server reads the tropars and knocks. The tropar is a short song describing the deeds, the virtues and life of Christ, the Blessed Virgin or the Saints, depending on the feast of the day. The kondak is a short hymn of praise of Our Blessed Redeemer, His Mother Mary and the Saints. While the tropars and knodaks are read, the priest silently says the prayer of the thrice Holy God.

Then comes the Trisagion, which is a short hymn in honor of the Blessed Trinity. It reminds us of the baptism of Christ in the River Jordan. Its words are: "O Holy God, Holy Mighty One, Holy Immortal One, have mercy on us." This is repeated four times.

After the Trisagion, the priest exclaims: "Let us be attentive. Peace be to all. Wisdom, let us be attentive". Here the server reads the Prokimen. The Prokimen is a verse from the Old Testament. The Church uses the books of the Old Testament to show that both Testaments, the Old and the New, have Christ for their center. The Pro-

kimens are not the same for all days and all feasts. They vary accordingly. After the Prokimen, the priest says again: "Wisdom". The server or reader announces the title of the server. The Epistle is a selection from the letters that the Apostles wrote to various Christian communities. The reading of the Epistle reminds us of the preaching of the Apostles. After the Epistle, the Alleluia is said three times by the server.

For the next issue we shall continue with the Mass starting at the Gospel reading.

## Visit to Vilna, Alberta

The Edmonton Diocesan Executive motored out to attend a meeting at Vilna on May 7.

This evening proved to be both profitable and enjoyable.

The executive aim to visit as many clubs as possible in order to be able to give them assistance in running their meetings and activities. We also are able to meet the members personally which we feel will draw all the clubs closer together.

## THE QUESTION BOX

Do Priests themselves go to confession?

Of course. The obligation falls upon them as upon the laity. Nor can any priest give himself absolution. He must kneel at the feet of some other priest in order to secure forgiveness.

Is it not demoralizing for young girls to be asked by the priest whether they have been guilty of improper behavior?

Priests have no obligation to examine the conscience of the penitent. The penitent must do that. If a young girl, or anybody of that matter, has been guilty of improper conduct, then such conduct is demoralizing. But the confession of sin, sorrow for it, and the resolution not to commit it again, is not demoralizing.

Would you explain more fully Baptism of desire?

Every human being has a conscience which dictates a natural law

of moral obligation at least when he comes to the age of reason. If a pagan knows nothing of Christianity, and is ignorant of it through no fault of his own, he can at least repent of his personal sins against his conscience, and desire to do the right thing. God gives every man the grace to do this much. Now we know that a man should receive Baptism. If the pagan knew this he would receive Baptism. This sincere desire to do all that God would require implicitly includes the desire of Baptism, and God takes the will for the deed, granting sanctifying grace. Thus such a pagan would be saved. As is clear anyone who has attained to the use of reason would be capable of this Baptism of desire.

Is not Catholic Church broader in meaning than Roman Catholic Church? Catholic means universal, not Roman Catholic.

Catholic and Roman Catholic are alternate expressions. The Roman Catholic Church is the Church universal on earth. All Catholics in

Europe, America, Asia, Africa, Australia, and in the rest of the world, are subject to the present Bishop of Rome. Were you to stop any man indiscriminately in the street and ask him to direct you to the nearest Catholic Church, he would unhesitatingly point out what you term a Roman Catholic Church. The average man makes no mistake in practice on this point.

I know of many who have left the Church because Priests have used the pulpit for political ends.

I do not think you know of many. In any case, if some priest did so offend, that would not justify anyone in giving up his religion. We have a duty to offer public worship to God. The faults of the clergy could not be a reason, they could at best be an excuse for another's neglect of duty. It is a foolish argument to say, "the priest does not serve God as he should, therefore, I shall not serve God as I should". Each must fulfill his duties to God no matter what others do. But, as a matter of fact, I deny that priests as a body offend in this way.

From "Radio Replies" by Fathers Rumble and Carty.

## TARAS SHEVCHENKO 1814 - 1861

Taras Shevchenko's life was stronger than Fiction. He was born in Ukraine in a village of Morynlsi. He was the son of a serf of Baron Angelhardt. From early childhood he showed a talent for drawing. His master, using him as a pageboy sent him to the school of the Great Italian Painter, Langsi, in Warsaw. Later he brought him to St. Petersburg where enthusiastic friends of his talent bought his freedom for him for 2,500 rubles. About \$500.00. He then entered the St. Petersburg Imperial Academy of Fine Arts around which were gathered the artistic and intellectual elite of the empire. Here Shevchenko became a favourite pupil of the great German painter Karl Bruellov (1799-1852). Here he completed his education with distinction receiving the Academy medal. Shevchenko's industry & thirst for knowledge led him to study the words of Dante, Chateaubraide, Hugo, Goethe, Schiller, Heine, Michiewicz, and especially the translations of Shakespeare, Byron, Dickens and Walter Scott.

There in St. Petersburg he longed for his sunny and colorful Ukraine, he



then started to write poetry. With the help of friends he published the book "KOBZAR" (The Minstrel in 1840).

When Shevchenko returned to Ukraine he began to permeate his works with revolutionary ideas against the Russian political and social regions. He was eventually betrayed and arrested, then without a court trial, punished by the Tsar to service as a private at a military barracks in Russian Asia. With him went the Tsars personally written words..... "forbidden to write and paint".

The ten years from 1847-1857 were a terrible void in his life. He survived only by reading the Gospels, meeting Polish exiled revolutionists and with help from some officers and friends. Following the death of Tsar Nikolay I he was granted amnesty by Alexander II, he then returned to St. Petersburg a broken man soon to die but honored by all as a symbol of resistors to autocracy and as a prophet of liberty.

Shevchenko's funeral from St. Petersburg to Ukraine was a gigantic demonstration of the Ukrainian nation against Russian Enslavement. According to his will while he was alive that when he died he wished

to be buried on a hill at Kaniv on the bank of the Knieper, so it was, his grave became a national shrine dedicated to the idea of Ukrainian liberty.

Shevchenko made a place in literature as summerized by Ivan Franko, the great poet and scholar, who was intellectual and political leader of Ukraine in this century.

The following was written by him and was published in the "Slavonic Review" Vol. 3, London.

"He was a serf

"He was a peasant's son and has become a prince in the realm of the spirit.

"He was a serf and has become a Great Power in the commonwealth of human culture."

"He was an unscholared layman, and he showed the professors and scholars newer and freer paths."

"he sighed for ten years under Russian soldiery and has done more for the freedom of Ukraine than ten victorious armies."

"Fate pursued him cruelly throughout life, yet could not turn the pure gold of his soul to rest, his love of humanity to hatred, or his trust in God despair."

"Fate spared him no suffering, but did not stint his pleasures, which welled up from a healthy spring of life."

"And it withheld till after death

its best and costliest price---undying fame and the ever new delight which his works call forth in millions of Human Hearts.

Ivan Franko

## **St. Mary's UCY of Vancouver Participate In Concert and Sponsor Refugees**

This year 1961 is exactly 100 years after the death of Taras Schvchenko. Everywhere across the world everyone is celebrating Shevchenko's anniversary. In Vancouver B.C. there also was a concert open to the general public on March 18, 1961. This concert was sponsored by the Ukrainian Canadian Committee. The concert was held in the new and very modern Queen Elizabeth theatre.

Thirty of our members of our U.C.Y. unit took part in the dancing and the Choirs. Mr. Eugene Ciunyk Jr. our U.C.Y. president was the dancing instructor of our club for the concert. Mr. Ciunyk was also one of the dancers, and to my mind and others here in Vancouver who have seen Mr. Ciunyk dance, feel that he is one of the most outstanding Ukrainian dancers in all of B.C.

At the night of the concert hundreds of people were turned away from the door and also for about a week before the concert the tickets for the concert were sold out.

The St. Mary's U.C.Y. club invited and paid transportation and entrance fees for two refugee families that only one day before arrived in Vancouver from Germany previously from Ukraine. These two families were very enthusiastic about the concert and were pleased with the Canadian youth and their interest in Ukrainian Culture.

Orest N. Kocibua  
Press Correspondent  
St. Mary's U.C.Y.  
Vancouver B.C.

## ST. JOSAPHAT'S EDMONTON CAPTURE THE GRAND CHALLENGE



The Derrick Golf and Country Club was again the scene of a busy day while twelve clubs participated in the curling bonspiel on April 15. Thirty-one rinks were entered and a full day was enjoyed by all.

The curling got under way shortly after eight in the morning and continued through the day, providing many good games which were both close and exciting.

The UCY Clubs which sent in their teams were from St. Basil's Jr. & Sr., Borschiew, Calgary, Chipman, Der-

went, New Kiew, St. Josaphat's Sr. Star Peno, Vilna, Two Hills, and Round Hill.

Around six of course everybody needed additional energy so we all lined up and replenished with food.

Ted Joseph's who was the master of Ceremonies introduced Father Greschuk, the spiritual director of the Edmonton Diocesan executive. Father informed us that in the following year the Fathers would form a team to compete also. All the youth, of course, thought this was a tremendous idea.

Bob Psyk, the vice-president of the Edmonton Diocesan Executive made a presentation to the club the farthest away and of course this was to Calgary. A presentation was also made to the most youthful club and this went to the Two Hills UCY.

Walter Kmet, the President of the Edmonton Diocesan Executive also spoke a few words and said he hoped that all were enjoying themselves.

At nine dancing commenced in the Ballroom while the remaining teams were still competing. As the tension mounted all were awaiting to see who would eventually win the trophy.

Yes, St. Josaphat's captured the coveted Grand Challenge - the Rev. Fathers Dydyk memorial Trophy. Larry Psyk and his team which consisted of Joe Cantor, Ed Charchuk, and Pat Semeniuk. Each player received a trophy and also a table lamp. All of this team were certainly most happy and proud to win the Grand Challenge.

The runner up of this First event was a team representing St. Basil's Sr. Bill Bilko and his team which consisted of Merne Hrycun, Walter Kmet and Eleanor Savich certainly

put a lot of effort in their games. Glasses with a stand were presented to the individual winners of this event.

For the Second Event - Ray Pryske and his team consisting of Tom Nahirnak, Irene Karabonik and Marcella Trykalo, won the first consolation prize. Each player received an ash tray with a figure of a curler on top of each tray.

The second Consolation prize went to the Chipman team. A silver tray with a figure depicting a curler was presented to each winner.

Our sincere congratulations go to all of these winners because all of you certainly did play some wonderful games.

I am sure all of the clubs will be looking forward to the next year when they once again will have a chance to compete for the trophy.

#### The Old School

"What's your son going to be when he graduates?" One man asked another.

"Well if he doesn't start to do better at his school work he's going to be an old man," replied the other.



## ACTIVITIES OF MUNDARE, ALTA. UCY



### MUNDARE UCY EXECUTIVE

The Mundare Ukrainian Catholic Youth held their first meeting of the 1960-1961 term on December 6, 1961. The officers were chosen for the following term. Voted in as President was Vladymir Siracky who was lately dropped out to be succeeded by Vice-President Pat Choma. Dorothy Hawryluk was voted in as Secretary as well as Ken Martinivk for the position as Treasurer. Marge Korchin-

ski was chosen as Social Convener while Julian Pasichnyk was given the position as Correspondent. Ray Chm-lar was chosen as fifth member to fill in for members of the executive who happen to be absent.

### DANCES

The Mundare U.C.Y. held a dance on February 14, 1961 with music by the Sparkling Tones. However the dance was poorly supported

and the attendance was very low. A dance will be held on May 13, 1961 with the Rocking Ramblers and it is hoped that the attendance will be increased.

### RETREATS

The Mundare U.C.Y. held their annual Easter retreat on March 22-24. Corporate communion on March 25, was followed by a communion breakfast prepared by the Mundare Ukrainian Catholic Women's League. Reverend Myron Daciuk, D.S.B.M., Superior, held service and gave inspirational sermons during the three day retreats. The Catholic teenagers of Mundare and district attended the retreats faithfully.

### PLAYS

The Borschiw U.C.Y. honored the Mundare Club with three humorous plays on March 12, 1961. A fair crowd attended with the result being many happy viewers. Lunch was served to the actors after the performance.

### BINGO

The Mundare U.C.Y. held a cash bingo on March 19, 1961 with

a good crowd in attendance with the result of a \$42.00 profit.

### CURLING

The Mundare U.C.Y. was invited to the Curling Bonspiel by the Edmonton U.C.Y. A team was entered. However they were misinformed as to the date and were unable to attend. The curlers sent their apologies.

### Choice of Most Active Club to be Announced

The Edmonton Diocesan Executive will announce their most active club on July 9, 1961 at Mundare, Alberta.

All clubs must submit their reports by June 15. So, come on clubs, let's see who will get that cup this year.

This day will begin with mass at the grotto, followed by a dinner. The afternoon will consist with ball games and here again a cup will be at stake.

Further plans for the entire day will be announced later in this magazine.

## Meath Park UCY Honors Mothers

The Meath Park U.C.Y. held a dance at the Meath Park Co-op Hall, on April 21st. Lunch was sold.

The dance turned out to be a success. We'd like to thank all the people who turned out, and gave support to our U.C.Y. club.

The Meath Park U.C.Y. held a Mothers' Day Tea on May 14th, in the church basement, shortly after high mass.

As the Mothers' walked in the door, four girls honored them by pinning carnations on their lapels. The carnations were made by the U.C.Y. members.

During the tea, Father Obraniuk and Sylvia Fischuk dedicated speeches to the Mothers.

All the members co-operated, and we had the boys serving coffee, while the girls looked after the food. Later, the boys rolled up their sleeves, and helped the girls wash the dishes.

U.C.Y. Reporter  
Sylvia Fischuk



HELP WANTED COLUMN

**Cartoons:** Anybody with hidden talent? We'd be happy to print yours, so send them in soon.

**Letterbox:** Readers, have you any opinions regarding articles in the last issue of the magazine. Let's hear your views.

**Spiritual Director:** We'd like a series of articles on dating and marriage. Any offers?

**Pictures:** What has your club been up to? How about a photo of their activities? Remember, no charge is made to the clubs.

**Questions on Religious Matters, etc.;** Mail your questions to Rev. Father Greschuk, 9648 - 108 Ave., Edmonton, Alberta.

## ATTEND NATIONAL CONVENTION

### MEMORANDUM TO ALL U.C.Y. DIOCESAN EXECUTIVES

1. Please refer to Section 11. A "National Convention" page 21 of the new Constitutions. Section A part 2 on page 21 requires the time, location and agenda of the convention be published 1 month prior to date of convention. This information is as follows:

TIME: Saturday July 1, 1961 to July 3, 1961 (Monday)

LOCATION: Saskatoon, Sask.

### AGENDA

Saturday, July 1, 1961

- 8:00 A.M. Low Mass - Sheptycky Institute. 1236-College Drive
- 8:40 A.M. Breakfast - Sheptycky Institute. 1236-College Drive
- 9:00 A.M. Registration - St. Thomas More College, 1437-College Drive
- 9:30 A.M. First Session
  - Welcome
  - Nominations
  - Committees
  - Reports
- 12:00 Noon Dinner - Sheptycky Institute. 1236-College Drive
- 12:00 Noon - Dinner - Sheptycky Institute. 1236-College Drive
- 2:00 P.M. General Session - Bessborough Hotel - Spadian Cres.
- 6:00 P.M. Banquet - Bessborough Hotel
  - Presentation best U.C.Y. Trophy
- 9:00 P.M. Dance - Bessborough Hotel - Adam Ballroom
  - Dress optional



# AT SASKATOON, July 1 - 3

Sunday, July 2, 1961

- 9:45 A.M. Pontificia High Mass - St. Georges Cathedral 210 Ave M, South
- Tenth Anniversary-Saskatchewan Diocese proceedings

Monday, July 3, 1961

- 8:30 A.M. Low Mass - St. Georges Cathedral 210 Ave M. South
- 9:30 A.M. Second Session - St. Georges Parish Hall 202 Ave M South

-Final Reports

- 2:00 P.M. Second General Session - St. Georges Parish Hall

2. Please notify us of the names of the delegates, number of guests, their mode of travel, time of arrival (if possible). If they wish private home accommodation or reservations at a hotel.

There will be a welcoming committee, if any difficulties phone: 343-8051 for information concerning the convention.

3. Please submit;

- your amendments to the constitution -two weeks prior to convention
- resolutions now or else at convention time to the respective committees
- membership fees or for U.C.Y. pins immediately-so that financial books may be audited.

4. Reports for Best U.C.Y. of Canada

- A Trophy in honor of Archbishop Ladyka will be presented to the local U.C.Y. promoting most conscientiously their spiritual, cultural and social activities. The above mentioned trophy will be awarded for the

accomplishments during the time elapsing between National conventions ie; July 1, 1958 to July 1, 1961

The following points will be taken into consideration:

1. The local must have 100% membership registered with the National executive to be eligible.
  2. Each local shall submit a report to the Diocesan Executive from which the Diocesan Executive shall submit the outstanding report to the National Executive.
  3. The judging will take place at the National Convention.
  4. The local report submitted shall be signed by the President and witnessed by the Spiritual director of the local.
  5. The report from the Diocesan Executive shall be in the hands of the National Executive two (2) weeks prior to the National Convention.
  6. The trophy shall be held by the winning local until the next Convention.
  7. any damage sustained to the trophy will be paid by the Club Responsible.
  8. Do not omit any statistical subject matter in your reports that is applicable.
5. Diocesan Reports. Contain material and activities from last National Convention.
5. Diocesan Reports. Contain material and activities from last National Convention (July 1, 1958) to Present Convention July 1, 1961.
- These reports are to be read during the first session of the National Convention
  - These reports are to be read during the first session of the National Convention - Saturday July 1, 1961.
  - applicable statistical matter to be included
  - activities of the executive
  - financial report.

6. Notice to Diocesan Executives - From your records, send us a list of the following. As such information is not complete in the Quarterly report: which were to be sent in to the National Executive periodically;

- Number of paid-up members for 1958-59
- Number of paid-up members for 1959-60
- Number of paid-up members for 1960-61
- Amount owing for membership cards or pins (if any)

Send such information or enquiries to;

Walter Romanko  
1318 - 12 Street East  
Saskatoon, Sask.

Do you realize that there is one person who will always stand by us wherever we are or whatever we are doing? The answer, of course, is our Blessed Mother who loves and understands all of us. We should always remember that to her we can go for aid and comfort at all times.

There are many tributes from writers of all faiths to the beauty and helpfulness of the devotion of the Mother of God and we shall present some of those which are either in prose, poetry or quotations from the Bible.

The first and most significant of all tributes to Mary was paid by God Himself through the angel Gabriel: "Hail, full of grace, the Lord is with thee: Blessed art thou among women."

The second tribute was paid to Mary by the Holy Ghost speaking through her cousin Elizabeth. "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?"

In the Church of the Virgin at the opening of the Council of Ephesus in 431, St. Cyril of Alexandria speaks of Mary as "The mother and virgin through whom the Trinity is glorified and worshipped, the cross of the savior exalted and honored, through whom heaven triumphs, the angles are made glad, devils driven forth, the tempter overcome, and fallen creature raised up to heaven." (Encyclopedia Britannica, V. 17, p. 812).

Oliver Wendell Holmes has captured something of the surpassing beauty of the Virgin Mother in the following short poem, "The Sweetest Name."

Is thy name Mary, maiden fair?  
Such should, methinks, its music be.  
The sweetest name that mortals bear  
Were best befitting thee.  
And she to whom it once was given  
Was half of earth and half of heaven.

In his monumental work, "History of Rationalism", the eminent non-Catholic historian William H. Lecky pays the following generous tribute to the influence of the ideal of Mary upon Western civilization: "The world is governed by its ideals, and seldom or never has there been one which has exercised a more salutary influence than the medieval conception of the Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized, as well as the sanctity of sorrow. No longer the slave or toy of man, no longer associated only with ideas of degradation and of sensuality, woman rose in the person of the Virgin Mother, into a new sphere, and became the object of a reverential homage, of which antiquity had no conception.." (Vol. 1, p. 225, Appleton, N.Y. 1886).

From "Mary, Help of Christians" by Rev. John A. O'Brien, Ph. D.